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## Leo—Thrice Blessed by the Sun

Leo is unique among the signs of the Zodiac in that it is the only one in which all three rulers are the same—the Sun, being the exoteric, esoteric, and hierarchical ruler. If for the strictly human being self-consciousness is the goal, then the Sun must obviously rule, for it is the source of physical consciousness (exoteric and symbolic of the personality), of soul awareness (esoteric), and of spiritual life (hierarchical) . . . The outstanding theme of Leo is the activity of the self-conscious unit in relation to its environment or *the development of sensitive response to surrounding impacts* by the one who stands—as the Sun stands—at the centre of its little universe. The whole story and function of Leo and its influences can be summed up in the word “sensitivity”, and this sensitivity can be studied in four stages:

1. Sensitivity to conditioning impacts from the environment . . .
2. Sensitivity to the will, wishes and desires of the personality, the integrated, self-conscious man, the lower self;
3. Sensitivity to the soul as the conditioning factor, instead of sensitivity to the enviroing world . . .
4. The spiritual sensitivity of the God-Man (the soul and personality fused) to the environment . . .



Self-rule through initial conflict, carried to a successful issue and blessed by the beneficence of Jupiter, is the true history of the advanced Leo aspirant, and this thought and the objective result of this realisation is summed up for us in the two word mottoes of this sign:

1. And the Word said: Let other forms exist. I rule because I am (The Word of the self-conscious selfish, individual Leo.)
2. I am That and That am I. (The word of the Leo subject who is rapidly gaining the higher consciousness and preparing for fresh and universal expression in Aquarius.)

*The Tibetan  
Esoteric Astrology*



# *The Labours of Hercules*

By  
Alice A. Bailey

## *Labour V. The Slaying of the Nemean Lion*

(Leo, July 22nd-August 21st)

### *The Myth*

The great Presiding One sat within the Council Chamber of the Lord and there discussed the Plan of God for all the sons of men, who are the Sons of God. The Teacher stood at His right hand and listened to His words. And Hercules rested from his labours.

72  
And the great Presiding One, within the Council Chamber of the Lord, watched the tired warrior rest, and watched his thoughts. He said then to the Teacher who stood close to His hand within the Council Chamber of the Lord: "The time for a dread labour now draws near. This man, who is a son of man and yet a Son of God must be prepared. Let him look well unto the weapons that he owns and let him burnish bright his shield, and dip his arrows in a lethal brew, for dire and dread is the labour just ahead! Let him prepare."

But Hercules, resting from his labours, wot not the trial which lay just ahead. He felt his courage strong. He rested from his labours, and time and time again, past the fourth Gate he chased the sacred doe clear to the Temple of the Lord. Time came wherein the timid hind knew well the hunter who pursued him, and gently came at his command. Thus time and time again, he placed the doe upon his heart and sought the temple of the Lord. Thus rested he.

\* \* \*

Before the fifth great Gate stood Hercules, armed to the teeth with all the gifts of war and warriors, and as he stood the watching Gods marked his firm step, his eager eye, his ready hand. But deep within his heart was questioning.

"What do I here," he said, "what is the test and wherefore do I seek to pass this gate?" and speaking thus, he waited listening for a voice. "What do I here, O Teacher of my life, armed, as you see with the full panoply of war? What do I here?"



"A call has sounded forth, O Hercules, a call of deep distress. Your outer ears have not responded to that call, and yet the inner ear knows well the need, for it hath heard a voice, aye, many voices, telling you of need and urging you to venture forth. The people of Nemea seek your aid. They are in deep distress. Word of your prowess has gone forth. They seek that you should kill the lion that devastates their land, taking its toll of men."

"Is that the savage sound I hear?" asked Hercules, "Is it the roaring of a lion I hear, upon the evening air?" The Teacher said: "Go seek the lion which ravages the land lying upon the further side of the fifth Gate. The people of this ravaged land live silently behind locked doors. Forth to their tasks they venture not, nor till their land nor sow. From north to south, from east to west the lion prowls, and prowling seizes all who cross his path. His shocking roar is heard throughout the night and all are trembling behind locked doors. What will you do, O Hercules? What will you do?"

And Hercules, with listening ear, responded to the need. Upon the nearer side of the great Gate which guarded firm the country of Nemea, he dropped the panoply of war, retaining for his use the club, cut by his hands from a young and springing tree. "What do you now, O son of man, who art likewise a Son of God? Where are your arms and where your strong defence?" "This fine array of arms but loads me down, retards my speed and hinders my departure on the Way. I shall require naught but my stalwart club, and with this club and my stout heart, I go upon my way to seek the lion. Send word unto the people of Nemea that I go upon the Way, and bid them cast out fear."

\* \* \*

From place to place passed Hercules, seeking the lion. He found the people of Nemea, hiding behind locked doors, save but a few who ventured forth because of need or desperation. They trod the highway in the light of day, yet full of fear. They greeted Hercules with joy at first, with questioning later, as they saw the manner of his travel; no arms, small knowledge of the ways of lions, and naught save a frail wooden club. "Where are your arms, O Hercules? Have you not fear? Why seek the lion without defence? Go find your weapons and your shield. The lion is fierce and strong, and numbers vast has he devoured. Why take this chance? Go seek your arms and panoply of strength." But silently, without response, the son of man, who was the Son of God, went forth upon the Way, seeking the footstep of the lion and following its voice.



"The lion is where?" asked Hercules. "The lion is here," came the reply. "No, there," enjoined a voice of fear. "Not so," replied a third, "I heard its roar about the mountain wild this week." "And I, likewise, within this valley where we stand." And yet another said: "I saw its tracks upon a path I trod, so, Hercules, list to my voice and track him to his lair."

\* \* \*

Thus Hercules pursued his way, afraid yet unafraid; alone, yet not alone, for on the trail he followed others stood, and followed him with hope and fearful tremblings. For days and several nights he searched the Way and listened for the lion's roar whilst the people of Nemea crouched down behind closed doors.

Suddenly he saw the lion. Upon the edge of a deep thicket of young trees it stood. Seeing an enemy draw near and one who seemed quite unafraid, the lion roared, and with his roar the young trees shook, the Nemeans fled and Hercules stood still. Hercules grasped his bow and sheath of arrows and with sure hand and eye of skill planted an arrow in the shoulder of the lion. Straight to the mark it flew. Upon the ground, the arrow fell and failed to pierce the shoulder of the lion. Again and yet again, he shot the lion until there rested not an arrow in his quiver. Then towards him came the lion—untouched, unscathed and fierce with rage, quite unafraid. Throwing his bow upon the ground, the son of man, who is a Son of God, rushed with wild shouting towards the lion who stood upon the Way, blocking his path, amazed at prowess, hitherto unmet. For Hercules came on. Sudden the lion turned and rushed ahead of Hercules into a thicket on the rocky sides of the sharp mountain way.

And so the two went on. And sudden—as he travelled on the Way—the lion disappeared and was no more seen or heard.

Hercules paused upon the Way and silent stood. He searched on every hand, grasping his trusty club, the weapon he himself had made, the gift that to himself he had bequeathed in days long past—his trusty club. On every hand he sought; on every way he passed, travelling from point to point upon the narrow way that ran athwart the mountain side. Sudden, upon a cave he came and from the cave there came a lusty roar, a rumbling savage voice which seemed to bid him stay or lose his life. And Hercules stood still, shouting unto the people of the land: "The lion is here. Await the deed that



I shall do." And Hercules, who is a son of man and yet a Son of God, entered that cave and passed throughout its darkened length into the light of day and found no lion, only another opening in the cave that led into the light of day. And as he stood, he heard the lion behind him, not before.

"What shall I do," said Hercules unto himself, "this cave has openings twain and I enter one the lion passes out and enters by the one I left behind. What shall I do? Weapons avail me not. How kill this lion and save the people from its teeth? What shall I do?"

And as he cast about for things to do and listened to the roaring of the lion, he saw some piles of wood and sticks lying in great profusion near his hand. Pulling them towards him, dragging with his might, he placed the piles of sticks and bundles of small twigs within the opening near at hand and piled them there, blocking the way into the light of day, both in and out, and shutting both himself and the fierce lion within the cave. Then turned and faced the lion.

With his two hands he grasped the lion, holding it close and choking it. Near was its breath and blasting in his face. Yet still he held its throat and choked the lion. Feebler and feebler grew the roars of hate and fear; weaker and weaker grew the enemy of man; lower and lower sank the lion, yet Hercules held on. And thus he killed the lion with his two hands, without his arms and through his own great strength.

He killed the lion and stripped its skin, shewing it to the people, without the entrance of the cave. "The lion is dead," they cried, "the lion is dead. We now can live and till our lands and sow the needed seeds and walk in peace together. The lion is dead and great is our deliverer, the son of man, who is a Son of God, named Hercules."

\* \* \*

Thus Hercules returned in triumph to the One Who sent him forth to test his strength, to serve and meet the need of those in dire distress. He laid the lion's skin beneath the Feet of Him Who was the Teacher of his life, and gained permission to wear the skin in place of that already worn and used. 45

"The deed is done. The people now stand free. There is no fear. The lion is dead. With my own hands I strangled thus the lion and slaughtered it."



"Again, O Hercules, you slew a lion. Again you strangled him. The lion and serpents must be slain again and once again. Well done, my son, go rest in peace with those you have released from fear. Labour the fifth is over and I go to tell the great Presiding One, who sitteth waiting in the Council Chamber of the Lord. Rest thou in peace.

And from the Council Chamber came the voice : I KNOW.

*The Tibetan*

### *The Number Five*

In the fifth sign, Leo, Hercules performs that one of his labours which is the best known historically, for the slaying of the Nemean Lion has always been associated with Hercules, though it is interesting to note that this famous labour has no relation to the lion's skin which Hercules always wore. That was the skin of the lion that he slew before he undertook his labours and which was his first act of service. Through that act he demonstrated that he was ready for testing and training.

This is one of the most interesting labours numerically, and in order to understand it thoroughly and grasp its true significance, we must take account of the number five which distinguishes it. From the standpoint of the esotericist, five is the number of man, because man is a divine son of God, plus the quaternary which consists of the lower fourfold nature—the mental body, emotional body, vital body and physical sheath. In the language of the psychologists, man is a Self, a continuation of mental and emotional states, vitality, and the response apparatus of the physical body. These four we have seen brought into relation to the involving soul, in the four preceding signs.

In Aries, the soul took to itself that type of matter which would enable it to be in relation to the world of ideas. It clothed itself in a mental sheath. It added to individuality those combinations of mental substance through which it could best express itself. And man became a thinking soul. In Taurus, the desire world was contacted and a similar procedure pursued. The means of sentiently contacting the world of feeling and emotion was developed and man became a sentient soul. In Gemini, a new and vital energy body was constructed by the bringing together of the energies of soul and of



matter, and man became a living soul, for the two poles were en rapport, and the vital or etheric body came into being. In Cancer, which is the sign of physical birth and of the identification of the unit with the mass, the work of incarnation was completed and the fourfold nature was manifested. Man became a living actor on the physical plane. But it is in Leo that man becomes what is occultly called the "five pointed star", for that star stands as the symbol of individualisation, of humanity, of the human being who knows himself to be an individual and becomes aware of himself as the Self. It is in this sign that we begin to use the words, "I", and "my", and "mine".

76.  
The Ageless Wisdom of the East tells us that the number five is the most occult and the most deeply significant of the numbers. It claims that the group of celestial and spiritual Beings (who took incarnation on earth, manifested through the quaternary, and thus brought into existence the human family), were the fifth group of divine Lives and that they combined within themselves, therefore, the dual attributes of the Universe, the spiritual and physical. They unified in themselves the two poles. They were exoteric and esoteric; they were objective and subjective. Thus we have the number ten, which is regarded as the number of human perfection and of completion, the number of a perfectly developed and unfolded human being, and of the balance achieved between spirit and matter. But it is the number wherein spirit, does *not* dominate matter; it is the number of the aspirant whose objective it is to subordinate matter to the uses of spirit and, therefore, upset the balance of the number ten.

The ancient scriptures of the East use some interesting phrases to express the nature of these celestial Beings who are the men of our time, who are ourselves, who are the Sons of God in incarnation. They are called Lords of Knowledge and of Wisdom, Lords of Will and of Sacrifice, Lords of Boundless Devotion, and these terms, characterising the spiritual entity dwelling in every human form, merit the closest consideration of those who seek to tread the round of the Zodiac as conscious individuals with a spiritual goal. Through our own will and in full knowledge we are here. In order to raise matter into Heaven, we have come into manifested existence. In essence and in reality, man is not what he appears to be. He is essentially what he will demonstrate in Aquarius, the opposite sign to Leo. He will then be the man with a universal consciousness, in contradistinction to the self-assertive individuality of the Leo type.



The individual in Leo, becomes the initiate in Capricorn, and demonstrates as the complete man in Aquarius, and this has only been possible because of the boundless devotion to a dimly sensed objective that has carried him round and round the Zodiac until full self-consciousness has been achieved.

The appropriateness and the relation of the Fifth Commandment to the fifth labour and the fifth sign thus becomes apparent. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," for in Leo, Father-Spirit and Mother-Matter meet in the individual and their union produces that conscious entity which we call the soul or the Self. Just, however, as this is the sign wherein man recognises himself as the individual and begins the cycle of experience wherein he acquires knowledge, so it is the sign wherein the self-conscious man begins his training for initiation. It is in this sign that we have the last of the tests on the Probationary Path. When the labour of this sign has been performed, definite training for initiation in Capricorn is begun. Some measure of control of thought has been gained in Aries, and some power to transmute desire has been achieved in Taurus. The apples of wisdom have been gathered in Gemini and the distinction between wisdom and knowledge has been somewhat learned, whilst the necessity of transmuting instinct and intellect into intuition and the carrying of them both into the Temple of the Lord has been grasped in Cancer.

### *The Story of the Myth*

After a relatively simple labour in Cancer and one that was quite free from danger and peril, Eurystheus imposes upon Hercules the tremendous task of slaying the Nemean Lion, which was devastating the countryside. For a long period the lion had been a destructive force and people were unable to do anything about it. Hercules found that the only way in which he could achieve his object was to chase the lion in ever narrowing circles until he had cornered it in a cave. This he proceeded to do and eventually tracked it to its lair.

Having succeeded in this preliminary stage, he then made the unpleasant discovery that the cave had two openings and that as fast as he chased the lion in at one it emerged at the other. There was nothing for it, therefore, but to stop the chase and to block up one of the openings to the cave, and this Hercules did. Then he chased the lion into the cave through the unblocked opening and,



leaving all weapons behind, even the club which he had himself made, he entered the cave and with his two hands choked the lion to death. That was an encounter that took place unseen by anybody: Hercules and the lion in the dark and the gloom of the cave taking part, both of them, in a struggle which had to be to the death.

### *The Field of the Labour*

The sign Leo is one of the four arms of the Fixed Cross in the heavens, the cross on which the Cosmic Christ and the individual Christ are ever crucified. Perhaps the word "crucified" would have a true significance if we substituted for it the word "sacrificed", for in the unfoldment of the Christ consciousness in the form, stage by stage, various aspects of the divine nature are seen as being sacrificed.

In Taurus, the symbol of creative force, expressing itself through desire, we see the lower aspect of the divine creative force, sexual desire, transmuted into or sacrificed to, its higher aspect. It had to be raised up into Heaven.

In Leo, we see Cosmic Mind working out in the individual as the lower reasoning mind, and this lower aspect has likewise to be sacrificed and the little mind of man must be subordinated to the Universal Mind. In Scorpio, which is the third arm of the Fixed Cross, we find Cosmic Love or Cosmic attraction. There it is shown in its lower aspect, and this we call the great Illusion, and in Scorpio we see the aspirant upon the cross, sacrificing illusion to Reality. In Aquarius, we have the light of the universal Consciousness irradiating the human being and bringing about the sacrifice of the individual life and its merging in the universal Whole. This is the true crucifixion: the sacrifice of the reflection to the Reality, of the lower aspect to the higher, and of the individual unit to the Great Sum Total. It was these characteristics that the Christ so marvellously demonstrated. He showed Himself as the Creator; He showed Himself as functioning under the influence of the illuminated mind; He personified in Himself the love of God, and He announced Himself as the Light of the World. The problem before Hercules, therefore, was the problem of the sign; the crucifixion of the lower self and the conquering of individual self-assertion.

78.

Originally the Zodiac consisted only of ten constellations, and at some date, practically unknown, the two constellations, Leo and



Virgo, were one symbol. Perhaps the mystery of the Sphinx is connected with this, for in the Sphinx we have the lion with a woman's head, Leo with Virgo, the symbol of the lion or kingly soul, and its relation to the matter or Mother aspect. It may, therefore, signify the two polarities, masculine and feminine, positive and negative.

In this constellation is the exceedingly bright star, which is one of the four royal stars of the heavens. It is called Regulus, the Ruler, the Lawgiver, holding in its significance the thought that man can now be a law unto himself, for he has that within him which is the king or the ruler. Hidden in the constellation is also a vivid group of stars, called, "the Sickle". By the ancient initiates, who saw all the external constellations as personifications of forces and as symbols of an unfolding drama vaster than even they could understand, the constellation conveyed to them three major thoughts: first, that man was the ruler, the king, God incarnate, an individual Son of God; second, that man was governed by law, the law of nature, the law that he makes for himself, and the spiritual law to which he will eventually subordinate himself; thirdly, that the work of an individual is to apply "the sickle" and to cut out, or cut down, that which hinders the application of the spiritual law and so hinders the flowering forth of the soul.

The constellation Leo has in it ninety-five stars, two of them of the first magnitude. Its Egyptian name, we are told, meant "a pouring out", the Nile giving its fullest irrigation at that season. This has also an interesting esoteric significance, for according to the teaching of the Ageless Wisdom, the human family came into existence through what is technically called "the third outpouring", which was the term given to the coming in of a great tide of souls into the animal bodies and, therefore, the formation of the human family composed of individual units. Another technical term for this "third outpouring" is "individualisation"—becoming an individual with self-awareness—thus linking it up with the great happenings in the sign Leo.

The ninety-five stars in this constellation also have a numerical significance for we have there  $9 \times 10 + 5$ . Nine is the number of initiation; ten is the number of human perfection; five is the number of man, and thus in this grouping of stars we have the story of man—of the personality, the Initiate and his ultimate spiritual achievement.



### *The Three Symbolic Constellations*

79, — There is an immense constellation called "Hydra, the Serpent", associated with the sign Leo. We find also Crater, the Cup, and Corvus, the Raven. All three sum up in their significance the problem of the man who is seeking initiation. They picture to him distinctly and clearly the work that he has to do. As Leo, the King, the Soul, starts upon his work, he realises that he has the cup of suffering and of experience to drink, the serpent of illusion to overcome, and the bird of prey to eliminate. Hydra, the Serpent, in the ancient pictures is portrayed as a *female* serpent. It covers more than a hundred degrees and lies beneath the three constellations Cancer, Leo and Virgo.

In Scorpio, this serpent of matter or of illusion, with which the soul has identified itself for so long, is finally overcome. It has in it sixty stars, and again we come in touch with a significant number, for six is the number of mind, of the creative work of the Universal Mind, and of the six days of Creation. In the sixth sign, Virgo, we have the completed form. We are told in the Book of Revelations that the mark of the Beast is 666, and Hydra, the Serpent, lies under three constellations, and its number 6, is, therefore, three times potent. Ten is the number of completion. Six expresses, therefore, the limitations of the body nature working through form, and the utilisation of the personality; it symbolizes God in nature, whether cosmically or individually. Hydra, the Serpent, represents the matter aspect, as it veils and hides the soul.

The Crater, or the Cup, has in it thirteen stars of ordinary magnitude and about ninety small stars, though some books of astronomy say, three brilliant stars and ninety small, so we have again the number of matter, or of form-taking, and the number of what is called "apostasy", and of "the turning of the back", as Judas Iscariot did, upon the soul or Christ aspect. This Cup forms really part of the body of the Hydra, for the stars at the foot of the cup form part of the body of the Serpent and both constellations claim them. It is the cup that every human being has to drink, full of that which he has distilled out of his experience in matter. It is the "cup of obligation" in certain of the ancient Masonic rituals, and symbolizes the drinking of that which we have ourselves brewed. In other words, the same truth can be expressed in the words of the Christian Bible, "As a man soweth, so shall he also reap."



Then we have, thirdly, Corvus, the Raven, that stands upon Hydra, the Serpent, and pecks at it. It has nine stars, again the number of initiation. The Old Testament started with a raven, the New Testament starts with a dove. Experience starts with the bird of matter, and ends with the bird of spirit. It is interesting to note that in Aquarius, the consummating sign to Leo, we find Cygnus the Swan, the symbol of the bird of spirit. In "The Voice of the Silence" we read: "And then thou canst repose between the wings of the Great Bird. Aye, sweet to rest between the wings of that which is not born, nor dies, but is the Aum throughout eternal ages." And in a footnote H.P.B. referring to the Bird or Swan, quotes: "Says the Rig-Veda . . . The syllable A is considered to be the bird Hamsa's right wing, U its left, and M its tail . . ." "*The Chakras*" by C. W. Leadbeater.

80.

In the Zodiac of Denderah, Leo and the three attendant constellations are pictured as forming one great sign, for the Lion is seen treading on the Serpent. Corvus, the Raven, is perched upon the Lion's shoulder, while below is a plumed female figure (again the symbol of matter), holding out two cups, for there is ever the cup which symbolizes the cup of experience, the cup of penalty, the cup of obligation, out of which every man has to drink, and then there is the cup which is offered to the initiate, the cup to which Christ referred in the Garden of Gethsemane, when He pleaded that the cup be taken away from Him, but which He ended by drinking.

So Hercules, the aspirant, expressing himself in Leo, visions the great battle that lies ahead of him, knows that his past must work out to fulfilment in the future, knows that before he can climb the mountain in Capricorn he must slay the Hydra, and knows that he must no longer be the Raven, but must manifest as Aquila, the Eagle in Scorpio, and as Cygnus, the Swan, in Aquarius. This he must begin to do in Leo, by demonstrating the power to dare, by facing the terrific struggle that lies ahead of him in the next three signs and by the slaying of the lion of his own nature [King of Beasts], alone and unaided, and so earn the power to overcome the Hydra, in Scorpio.

### *The Lesson of the Labour*

Two thoughts, taken out of the Christian Bible, summarise the lesson of this labour. In St. Peter's *Epistle* we find these words. "Your adversary, the devil, like a roaring lion walketh about,



seeking whom he may devour," and in *Revelations* 5 : 5, we find the words, "Behold, the Lion of the tribe of Juda the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Hercules, the aspirant, the Soul, symbolized the Lion, the Prince, the King, the Ruler, and because of this he symbolically wore the lion's skin. The Nemean Lion stands essentially for the co-ordinated, dominant personality, for the aspirant has always to be a highly evolved individual.

With the triple aspects of the lower personal self fused and blended, and, therefore, potent beyond the average, the aspirant often becomes a somewhat trying and difficult person. He has a mind and he is using it. His emotions are controlled, or else are so blended with his mental reactions that they are unusually powerful; hence, he is exceedingly individual, often very aggressive, self-confident and self-satisfied, and his personality is, therefore, a devastating force in the family group, society, or organisation with which he may be affiliated. Therefore, the aspirant, the Lion of Judah, has to slay the lion of his personality. Having emerged out of the mass, and developed individuality, he then has to slay that which he has created; he has to render helpless that which has been the great protecting agent up to the present time. Selfishness, the self-protecting instinct, has to give place to unselfishness, which is literally the subordination of the Self to the Whole.

Therefore, the Nemean Lion symbolizes the powerful personality running wild and menacing the peace of the countryside. What is the lesson intended to be learned by the fact that Hercules tracked the lion to a cave that had two openings? Why did he stop up one opening and enter in through the other, and what is the spiritual teaching underlying the tradition that he there slew the lion with his bare hands?

Many of these old stories have held the true significance of their meaning unfathomed for thousands of years, and it is only in this day and generation that the true esoteric meaning can possibly emerge. The interesting fact about the period in which we now live is that it marks a unique development in racial unfoldment. There have always been manifestations of the sun gods, and this labour of Hercules has again and again been enacted by a few here and a



few there. Every nation has produced highly evolved aspirants who track the lion of the personality down into the cave and there master it. But, relatively, in relation to the myriads of human units, they have constituted a very small minority. Now we have a world full of aspirants; the coming generation in all nations will produce its thousands of disciples and already tens of thousands are seeking the Way. People are not very individual, the world is full of *personalities*, and the time has come when the Lion of the Tribe of Judah must prevail over the lion of the personal self. We are not alone in our struggle, as Hercules was, but we form part of a great group of sun gods, who are struggling with the tests preparatory to initiation, and with the problems that will draw out the full power of the soul.

In Capricorn we shall climb the mountain top, and entering now, as we are, the Aquarian Cycle, the aspirants of the race are in a position to begin to learn the lesson of service and universal consciousness. When, in two thousand years' time, we begin to enter Capricorn, there will then be a tremendous gathering in of initiates, and the scaling of the Mount of Initiation and the Mount of Transfiguration, by many hundreds of disciples. In the meantime, the lion of the personality has to be dealt with, and the cave entered.

In the symbolism of the Scriptures of the world, the most momentous happenings are enacted in one of two places: in the cave or on the mountain. The Christ is born in the cave; the personality is overcome in the cave; the Voice of the Lord is heard in the cave [the Christ consciousness is nurtured in the cave of the Heart], but after the cave experiences the Mountain of Transfiguration is climbed, the Mount of Crucifixion is achieved, to be succeeded finally, by the Mountain of Ascension.

82. I would like here to give the technical, perhaps more scientific interpretation of this cave which Hercules entered. The Aryan Race, to which we belong, is one of keen mental development, and the consciousness of people everywhere is shifting steadily out of the emotional nature and so out of the solar plexus centre, into the mental body and, therefore, into the head. There is in the head a little cave, a small bony structure which shields and guards one of the most important glands in the body, the pituitary. When this gland is in full and proper functioning activity, we shall have a personality rounded out and active, self-controlled, with pronounced mental activity and endurance.



[This pituitary body is dual in its configuration; in one of its lobes, the frontal or ante-pituitary, is to be found the seat of the reasoning mind, intellectuality, and in the other, the post-pituitary, is the seat of the emotional, imaginative nature. It is also said that this gland coordinates the others, controls growth and is essential to life. It is interesting that Berman defines intellectuality as "the capacity of the mind to control its environment by concepts and abstract ideas". Where there is a lack of development of this gland you may find both emotional and mental deficiency. Many endocrinologists and psychologists have expressed themselves along similar lines.\* It is in this cave that the lion of the developed personality or individuality, has its lair, and it is here that the Sun-God, Hercules, must conquer.

For centuries the Egyptians and especially the Hindus, have known the chakras or force-centres in the etheric body. The discovery of the endocrine system shows corresponding physical glands in the same locations. One of these, the pituitary body, with its two lobes, symbolizes the cave with two openings, one of which Hercules had to close before he could control the personality by the higher mind. For it was only when he had blocked the opening of the personal emotions (post-pituitary), thrown away even his trusty club, refused symbolically to lead any longer a personal, selfish life, that he could, entering by the opening represented by the ante-pituitary, subdue the lion of the personality in the cave. These correlations are so exact, that they present in little and in large an awesome testimony to the unflawed integrity of the Plan. "As above so below." A striking correlation between biological and spiritual truths. A.P.]

\* *The Soul and Its Mechanism*, by Alice A. Bailey. Lucis Publishing Company, New York, N.Y., and Tunbridge Wells, England, Price \$2.00 or 12s. 6d.





## *I.G.Y. Bombards Mother Earth with Questions*

*(Excerpts)*

After two years of preparation the International Geophysical Year opened on July 1, 1957, with scientists of 61 nations cooperating — from both sides of the Iron Curtain, what's more. Martha Bacon writing in *Vogue Magazine*, New York, in July last, remarks on the fact that "we know curiously little of this planet whose surface we have so carelessly commanded for perhaps a million years (or one-twentieth of one per cent. of the time since it sprang into existence) but by 1958 we hope to know more."

She continues: "For two years now the scientists have been taking their places and tuning up for IGY. Americans, Russians, British and Japanese, among others, have been setting up observation posts and rocket bases in the Antarctic. Meteorologists have been assembling at weather recording posts, poised on three longitudinal parallels from pole to pole, with a view not only to talking about the weather but even really to doing something about it. The seismographs and the gravity meters are alerted for the measuring of the earthquakes and the tides. The earth satellite, which will encircle the globe every ninety minutes, hangs on the signal that will hurl it outward from the earth. The instruments that will study causality in the cosmic ray and the stripped atoms of the ionosphere, that mysterious electrical area above the stratosphere, await the firing of the fuses that will launch them spacewards."

Every word of this article is as fascinating as a cosmic myth. We can only quote the illuminating section on the cosmic ray, fraught as it is with a spiritual message:

"Scientists have tentatively described the cosmic ray as the poets of India described the god, Siva: the creator and destroyer of all things. The religious and philosophical systems of antiquity dimly prefigured it. Empedocles in Greece knew that there were 'atoms in the void' and the Roman poet, Lucretius, sought after the atomic nature of things in an epic. Now it is for the war heads of the rockets under the Southern Cross to put to the proof that which men's instinct and reason have for so long divined.



"In any case we are bound to see differences. Even by the end of 1958 science textbooks are likely to differ significantly from the ones that they are reading now. As botanists scrutinize the possible resources of the arid lands, we may find unfamiliar food at our tables. Weather controls may change the titles on our travel folders and we may be induced to take our holidays in highly improbable places. If time-lapse films of the sun in action are released we shall see a sight to rival all the lions of Metro-Goldwyn-Mayer. For it is now possible to photograph by a special process that perpetual drama, 'the solar prominence,' enacted on the sun. A solar prominence is a cascade of flaming gas thrown off from the edge of the sun, thousands of miles into space at the rate of 451 miles per second. As the prominence leaps and arches back on itself, it forms designs of indescribable beauty, scoring fugues of fire on the horizons of the sun. We may see on our television screens the wheeling of the worlds down the curve of space and hear the humming of their courses on our sound tracks.

"From the questions asked this year will come answers which may make us dare to hope with Emerson's Uriel, 'In vain produced, all rays return; Evil will bless, and ice will burn'."

*Martha Bacon*



Whenever before in the history of our planet, earth, has there been a group effort of 61 international trained minds, to "surround" a problem? A unity of mental energy focussed on the mind of God as expressed in the manifested world order? Russia and Japan, neutral Sweden, Britain and America, uniting their strength with many others to solve questions which affect the well-being of all. Is this not true "religion"—in the sense of the Latin root meaning—"What ever binds one back to his Source"? Is it not a first trumpet blast of the Aquarian Age, of brotherhood, cooperation, a pouring out of living waters to quench the common thirst for understanding—a "United Nations" of minds—finite man's unquenchable thirst for infinite wisdom, which is his hallmark as a Son of God who is also a son of man.

*Anne Pierce*





## *This Restless Sphere*

*The closing passage of H.R.H. The Duke of Edinburgh's survey in the B.B.C. Television Programme on the International Geophysical Year, "This Restless Sphere", broadcast on June 30th, 1957.*

The I.G.Y. is the world studying itself. It is also much more than that — it is a great experiment in world co-operation. It's seldom that mankind acts in harmony, but the five years' preparation for the I.G.Y. alone is solid proof that we are capable of working together if we really want to. The measurements and observations, the expeditions and experiments, will do much to satisfy scientific curiosity. We can also look forward to far-reaching practical results, which will improve the material wellbeing of the peoples of this world. But, and perhaps most important of all, the international co-operation of the next eighteen months may well prove to be the first tentative step to a friendlier and a more tolerant feeling between the nations of the world.

The International Geophysical Year begins at midnight. The great adventure is about to start.

"Nature that fram'd us of four elements,  
Warring within our breasts for regiment,  
Doth teach us all to have aspiring minds;  
Our souls, whose faculties can comprehend  
The wondrous Architecture of the world;  
And measure every wand'ring planet's course,  
Still climbing after knowledge infinite,  
And always moving as the restless spheres,  
Will us to wear ourselves and never rest,  
Until we reach the ripest fruit of all,  
That perfect bliss and sole felicity,  
The sweet fruition of an earthly crown."

*From "Tamberlaine the Great"*  
*by Christopher Marlowe*





## Necessities for the Leo Native

**Simplicity** . . . Every life soars toward the sun; stretches stems, wings, arms and hands—whatever can move and, thus moving, respond to light and to God. And these gestures, simple in the primitive forms of life, grow in complexity as more evolved modes of organization and consciousness appear. Until, with humanity, we find an over-abundance of gestures, and indeed a Babel of voices, each claiming excellence, each ready to assure all and sundry creatures that its way is the best—the directly inspired, the only manner of worship . . . Upon such a one what greater gift could the Spirit bestow than Simplicity.

83. Ideas must be dramatized . . . Such a drama is experienced at white heat wherever the type of individual who answers to the characteristics of the zodiacal sign, Leo is active. Aroused by the intensity of this feeling of light and shadow, yet unable to face the shadow within its own depth and reach the condition of *translucent selfhood*, the Leo personality strides dramatically across the world-stage filling receptive souls with the projection of his shadow, and burdening many of the most avid recipients of his life with his own dark images.

Dane Rudhyar in "Gifts of the Spirit"

**Self-Discipline** . . . Discipline imposed by people upon the Leo person leads invariably to revolt and rebellion and the expression of that which the discipline is intended to eradicate. Discipline imposed by himself leads to the perfection of which he is notably capable. It is this innate ability to control which frequently gives the Leo subject an apparently negative attitude to life; he inevitably believes that his destiny is determined and that all he has to do is simply to *be*; he refuses often to change or to take action and when this is carried too far it leads to an unexpectedly futile life. The "lion must emerge from its lair," and this injunction is badly needed by Leo aspirants. It will, when followed, lead the self-centered Leo consciousness into the decentralized, selfless Aquarian awareness. It will alter the self-service of Leo into the group service of its polar opposite, Aquarius. It might appropriately be added here that the prayer or voiced affirmation of the true Leo person can be expressed in the words of Christ, so well known to all of us: "Father, not *my* will but *thine* be done."

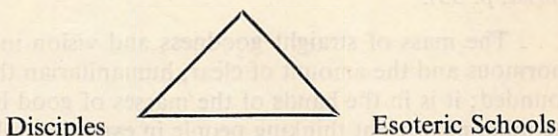
The Tibetan — Esoteric Astrology.



# Threefold Relationship

By  
A. G. Christie

New Group of World Servers



We have been told that the next step ahead in the precipitation of the Plan is the return of the Christ and the externalization of the Hierarchy into close relationship with Humanity. Like a competent industrial Board of Directors, the Hierarchy of Masters has proceeded logically toward the achievement of this goal:

*First,* Plans were made and broad outlines worked out.

*Second,* The instrument through which the project was to be accomplished was determined, The New Group of World Servers, and personnel training and placement begun.

*Third,* Execution of the project was begun, the rate of execution to depend largely upon the availability of skilled workers.

That the project is well underway, there can be no doubt. Through many avenues the existence of the Plan and its significance to Humanity is being promulgated. The instrument to focus the work, the New Group of World Servers, was announced to the public in August, 1932 (although in existence before that announcement), and the altruistic work taking place in all walks of human affairs testifies to the effectiveness and potency of this activity. We were told that in June of 1945 the Christ made His momentous decision to return to visible manifestation, simultaneously releasing to Humanity the Great Invocation and so bringing into clear focus the task lying ahead.

## Work To Be Done

The work to be done falls into three general areas: (1) *The Education of the Public* (coordination of existing goodwill); (2) *The Establishment of Right Human Relations*, in all Human Affairs; (3) *The Re-channelling of Money* to finance the world project. The



project is entirely practical *if* the problem of personnel can be met. The Tibetan makes the following lucid comments:

"His [the Christ's] work is more impeded by the advanced aspirant than by the intelligent thinker." (*Reappearance of the Christ*, p. 55).

". . . The mass of straight goodness and vision in the world is enormous and the amount of clear, humanitarian thinking is unbounded; it is in the hands of the masses of good little men and the millions of right thinking people in every land that the salvation of the world lies and by them the preparatory work for the Coming of the Christ will be done. Numerically they are adequate to the task and need only reassurance and wise coordination to prepare them for the service required before the reappearance of the Christ becomes possible." (*Ibid*, p. 162.)

Translating these facts into terms of modern industry, the needed labor force and equipment is available (the responding masses); the management is of the best (the Hierarchy and experienced, accepted disciples); what is most desperately needed are those *skilled* foremen and supervisors who have *access to the blueprint*, identify themselves with the problem and focus upon the solution, and then proceed to direct the massed goodwill of Humanity in its aggregate to the making of the Reappearance a fact. It might be said that capital is also necessary.

### The Esoteric Groups

Any esoteric group is primarily related to the second step, that of selection, training and placement of personnel. It holds an intermediate position of relationship between the disciple and the New Group of World Servers as seen from the point of view of the disciple, and at the same time *is* one of this same group of servers when regarded as a working group entity or organism.

In 1947 the Tibetan stated most clearly the relationship of an esoteric school to its students: "The immediate work concerns:

- (1) "To aid beginners in their search for decision by presenting the vision and by focussing their aspiration mentally, thus not permitting it to continue as an emotional urge."
- (2) "Help the accepting or pledged disciples to materialize the vision and become (prior to attaining the goal of accepted disciple)



soul infused personalities, with a clear knowledge and understanding of two vital points: the constitution of man and the immediate steps ahead."

Thus the natural division of the work of such schools appears, that of the elementary degrees and that of the advanced. Quoting from the same source:

"In the elementary degrees are to be found those who are considering the nature of the occult life and the possibility of their becoming applicants to discipleship during this life."

"In the advanced degrees . . . 'are to be found those who are . . . either accepting disciples or pledged disciples'."

Since the practice of discipleship is that activity often referred to as "world salvage", it is natural that an esoteric group—if it is to be an institution whose training prepares its students for the practice of their craft—must include in its activities actual practice work, or "lab periods" as the equivalent is termed in a university. For example the Triangles movement, World Goodwill, the spreading of the Invocation provide ample opportunity to the sincere trainee, and simultaneously these same activities enable the group to serve the Hierarchy as an instrument of service in addition to its function of supplying personnel for the ranks of the New Group of World Servers. Occasionally in a university, a gifted student will upon graduation remain with the faculty as an instructor or worker; in a similar way will the occasional student in an esoteric school find his field of service within the school activity. However, that is an exception rather than the rule. Work in an esoteric school should lead automatically to the placement of the student in the New Group of World Servers as a natural result of the work done and the school's relationship to that Group. It is upon this most important point that clear thought is needed.

The Tibetan defined service as "The spontaneous result of soul contact." The meditation and study disciplines undertaken by esoteric students are tried and proved; if at the completion of the formal training offered the student has not (a) had a conviction as to the Plan and (b) identified his field of service in world activity, he has not graduated successfully, and there is no alternative for the sincere aspirant but to return to that part of his training not mastered and repeat it. There is a definite and basic reason why this is the case: *recruiting for the New Group of World Servers is carried on at*



*soul levels.* It is the soul which, perceiving the need in the ranks of the New Group, brings the disciple into contact with the needed esoteric training to enable him to meet this need.

As long as personnel needs, training and placement are carried on at soul levels the work proceeds efficiently and rapidly. Unruly or ambitious personality reactions in the disciple present similar problems to the soul as these same "attitude problems" present to the corresponding personnel administrator in a large corporation. Both administrators employ various methods to solve these difficulties, among which are temporary reassignment for additional training, disciplinary action, or when the work permits, allowing mistakes to be made whose painful lessons are corrective in nature. It is needless to say that when the need is as great as it is today the costly process of "firing" a difficult employee is rarely employed!

### **The New Group of World Servers**

It is by the New Group of World Servers that the work of world salvage is being most potently done, and it is in this group that the consciously focalized work of discipleship and service may be found. Here it is that the potent esoteric teachings, of immediate usefulness, will find the full flower of their expression, *in application to the solution of human problems.*

"The New Group of World Servers provides essentially a training ground and a field of experience for those who hope to grow in spiritual stature and to fit themselves to be the active, directed disciples of the Christ.

"The group provides a field of service for all who are seeking service-expression; it also provides a rallying point for all who are willing to be tried out, and a place where their motives and persistence can be tested, prior to a steady unfoldment of spiritual opportunity.

"This method of work—the use of human beings as agents to carry forward the work of salvation and of world uplift—was initiated by the Christ Himself . . ." (*Reappearance of the Christ*, p. 181.)

As the training progresses the individual worker takes several distinct steps, the last of which will find him working side by side with his fellow servers in his own right place.



*First,* He must decide that his will-to-serve is outgoing and that his "spiritual expectancy" is adequate to make the needed effort. He has to learn for himself that it actually is possible for him to take active part in the working out of the Plan.

*Second,* The fact of Christ and genuine possibility of His re-appearance must become important motivating factors in his consciousness.

*Third,* He must find those of similar interests, similar spiritual objectives, with whom he may work. It is this step which calls from him the needed vision, humility, and *courage to act* which means that the placement and training initiated by the soul has been successful.

#### *Summary:*

It is through the thoughtful examination of the impending re-appearance of Christ and the externalization of the Hierarchy that the proper relationships between disciples, the esoteric groups, and the New Group of World Servers are seen in perspective. The individual worker finds his way into an esoteric group as a result of soul action, and it is there he receives the training necessary to carry out the task awaiting him in the field of human endeavor. Through soul contact he finds his place of service where need exists and avoids the wasted energy of the personality-motivated server who, although well-meaning, wedges into an area where need is not.

The planetary instrument of service within which he will work is termed the New Group of World Servers, and it is there that the final test of the success or failure of the training process will take place. The blueprint of the job to be done, its location, magnitude, and relationship to the greater whole, of which it is merely a fragment, lie in the realm of the soul. An esoteric group provides the individual worker with the opportunity to acquire the subjective development giving him *access to the blueprint* and opportunity for placement. His subsequent skill in action, as he applies this teaching to the solution of the problems of Humanity, reveals the craftsman worthy of his noble calling.

[*Editorial Note:* This article seemed to us useful and sound within its own ring-pass-not. But the horrid thought occurred: "Could some 'eager beaver' of an aspirant possibly think from this that he must rush off and join an esoteric school in order to be a



member of the New Group of World Servers?" With all due recognition of the knowledge, training, vision and the benefits of group activity afforded by an esoteric school, it must be emphasized that there are many great servers who have never heard of an esoteric school. The following quotation from the Tibetan puts this plainly:

"Every man and woman in every country who is working to heal the breach between people, to evoke the sense of brotherhood, to foster the sense of mutual interrelation and interdependence, and who sees no racial, national or religious barriers, is a member of the New Group of World Servers, even if he has never heard of it by name."]

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### *Understanding of Responsibility*

"Responsibility" is a word which is bantered about daily, but holds for the disciple a vast reservoir of ascending "knowables." This vast reservoir escapes the average man in the street. Responsibility — when it makes itself a part of daily living, shows the disciple that a releasing process is taking place. Releasing? Yes! A release from personality domination, and a definite step in soul guidance or at-one-ment.

To many the organized daily activities of responsible living have no meaning other than pride and ambition, (both negative attributes of the personality). But, "responsibility" when viewed by the disciple shows the intense one-pointed directing of the soul. There is a dawning that every kingdom needs the disciple's realization of responsibility. The inner voices of the lower kingdoms cry out for this recognition on the part of those of us who serve and attend to their needs. The flowers, trees, grasses and animals respond in great measure when their energies meet the energies of the man who recognizes his responsibilities to their growing unfoldment of service to him. This deep inner current of oneness between the livingness of the lower kingdoms and man, shows up his responsibility. When man recognizes his full responsibilities there shall be universal soul directed (conscious) living. Cleavage then will only be a word — the bridge will have been built by the human race (the throat center of Sanat Kumara) and the next era of energy unfoldment will be presented to waiting humanity by the Shamballic forces through its heart center (The Hierarchy).

*Ann Hale*



## *The Principle of Triangles*

We all have a three-fold nature, at whatever point of evolution or growth we stand. At times the symbol of this growth, this inner triangle of forces, may approach a right-angle triangle. Then the will, at whatever level it is developed, dominates in a straight line either the mind force or the heart force. At many other stages and for many incarnations the lines and angles of the three great energies are so out of line and balance (obtusely and acutely) that the soul triangle has no means of true contact by reflection. But when, through long ages of adjustment and effort, the triangle of mind, heart and will becomes equilateral—that is, when the forces of mind, heart and will are balanced within the individual, they then become a reflection of the triangle or three-fold nature of the soul. Then, the soul triangle being a reflection of the highest spiritual triad, the point at the center of the aligned (Self-self) triangles becomes the receptive point and focus of the Love, Light and Will of God as centered in the Hierarchy.

The group triangle is an integrating network of assorted individual triangles, working toward a balanced network of equilateral triangles that shall become a true reflection and focussing point of the vast Hierarchical network. It is fascinating and revealing to follow this symbol of mind, heart and will in group growth as they form, integrate and join into a slowly spreading, contacting and adjusting network of Hierarchical reflection.

This is the very core and meaning of the triangle movement around the world: to spread, to grow equilaterally, to magnetically attract and to ceaselessly adjust toward equilibrium; to radiate light, love and goodwill horizontally and to reflect with ever growing clarity the vertical energies of Light, Love and Will from the Hierarchical network of triangles.

Experimental diagraming will help to clarify the divine Principle of networks and triangles.

*Carol Ennis*





## *A Working Knowledge of Duality*

By  
*Joyce L. Vivian*

The mind is ever active, responding either to the lower vibration of the threefold man or to the ideas emanating from the soul. The less advanced he is, the more he responds to the lower. As man progresses on the Path, the more readily will he keep his mind on the higher, and eventually learn to work from that vantage point.

The soul is ever aware of this duality. The aspirant gradually learns to bring the mind into the higher vibration and stabilize it there. Through meditation he learns to distinguish between the object and that which the object hides. He finds reality. It is then he learns the "working knowledge of duality."

Through meditation the mind is held steady in the Light, the soul rays down its ideas to the mind, thence to the brain and to outer consciousness. And man, or the personality, becomes a soul-infused server. Service, true service, is an outgoing activity, selfless in expression and dedicated to the good of the whole. It is a science that man is learning increasingly to express on all levels. It is an expression of group consciousness, in varying degrees, and leads toward brotherhood. In man's early aspiration, in his journey along the Path and for the first two initiations service is the outstanding quality.

Aspiration is necessary in the life of one seeking the Christ (the soul). As he aspires, he purges and purifies on all the three levels of the personality. As his understanding grows, he practices harmlessness, he is joyful and he grows in wisdom as he loves all beings as himself. This attitude has a reflex effect on his physical equipment and stimulates his centers.

Situated in the head are two major energy centers—the ajna centre and the main head center (functioning through the pituitary body and the pineal gland respectively). The ajna center fuses all the energies of five centres—the three below the diaphragm, plus the heart and throat centers. The head center is awakened by meditation, service and aspiration. It is through this center that the soul makes its more direct contact with the personality.



As the disciple progresses, these two head centers, through vibratory action, make contact. In a booklet, "Astrology and the Ductless Glands" by Augusta Foss Heindel (wife of Max Heindel): we read "The writer has been privileged while under the direction of the Teacher to watch these two higher ductless glands in action. The time and opportunity were ideally prepared, and a living person was the subject. Both organs were much enlarged which gave marvellous clearness to our observations.

"Let us observe this subject, a woman in spiritual meditation, one who has been living a pure and chaste life with high aspirations... The pituitary body, through which these aspirations are first registered, is much enlarged. The posterior lobe is turned backward with its funnel shaped neck enlarged with a mouth opening at the end. From this open mouth exudes gas of a soft rose color, slightly intermingled with yellow and blue of the pale shades. The spinal column is filled with a pale blue ether, intermingled with soft pink and yellow. After this gas leaves the medulla oblongata and enters the pineal gland, it is of a wonderful blue color such as one sees clinging to the mountain after sundown. The pineal gland is enlarged with the point of the cone leaning forward toward the pituitary body. The tiny appendage of skin at the end of the former is elongated and emits a small flame similar to the blue flame of a gas jet. These two organs vibrate at a most rapid rate and lean toward each other over the third ventricle. This ventricle is an oblong cavity lying between the optic thalami. When the life of the aspirant has been pure, the ventricle appears to the occultist like a tiny furnace with a golden glow. From this the vitality of the body is drawn."...

The pituitary body is the negative pole, while the pineal gland is positive. They are the higher correspondences of the male and female organs and when they vibrate in unison, light is produced and the Christ-child is born within.

"Though Christ a thousand times in Bethlehem be born  
And not within thyself, thy soul will be forlorn.  
The cross on Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

*Silesius.*

Man works for aeons to overcome the "little self". Depending upon his environment, upon what has been built into his permanent



atoms, and how rapidly right action and conscience have developed, life after life, he is mounting ever higher on his spiralling return to God. Like a butterfly—first the egg, the larva, the chrysalis, then the fully developed insect, so man through his self-exertion, reaches that place where he is master in the three worlds, where he has led his threefold body into full self-consciousness.

The emergence of the subjective aspect means that the soul is in control, the inner radiance shines forth, and lo! the Christ-child is born.



## *Modern Music— An Evaluation*

By  
*Donald Keys*

Recently Leonard Bernstein was presented a television award for his appearance on "Omnibus" in a fascinating hour-long dissertation on modern music. Illustrating with piano and full symphony orchestra Mr. Bernstein concluded with the thought that a-tonal composition deserves a respectful hearing, and that modern music, a-tonal, half-tone and what-have-you, is an "exciting" experience and an area in which judgment should be suspended until history gives us ample retrospect.

Counter argument has been pretty thoroughly intimidated by the proposition that the compositions of many musicians were not immediately appreciated. Indeed, Mr. Bernstein provided several very telling examples, giving us to understand that many of our favourite works were *non grata* in their day. Continuing, he illustrated for us the development of traditional musical structure, showing how it was based on chords and scales derived from the progression of overtones or harmonics that occur in nature as the inevitable counterpart of any single sounded tone.

To digress a moment, the progression of harmonics has of course close parallel in the philosophy that posits manifestation through the 1, the 3, and the 7. One may think of the seven Rays, the three dominant Rays which resolve the Rays of Attribute and the primary Ray which synthesises all the rest. One may consider the seven



colors, the three primary colors which substand the spectrum, and the white light which contains them all. Similarly there are the seven notes of the tonal scale, the tonic chord which is the "resolution" of traditional musical expression, and the "key" note determining the harmonics upon which a specific musical composition is built. Inherent in these correspondences is a sense of "derivation from nature", a suggestion that tonality is not capriciously based, but is intrinsic in the nature of the manifested universe.

Mr. Bernstein continued by illustrating how musical usage had become more and more complex and devious, until in the opening passages of the "Liebestod" Wagner had employed patterns, which, if taken by themselves, seemed almost completely adrift and impossible to relate to some central focus, moving as they do from one strained and unresolved pattern into another. In portraying the anguish of the story, Wagner had gone far from simple tonal patterns, and had stretched tonality nearly to the breaking point. The musical expression, like the human crisis it mirrors, had two ways to move — either toward destruction or ultimate resolution. Of course in the "Liebestod", the resolution is ultimately found in magnificent fashion.

### *Qualities of A-tonal Music*

Let us try to conceive what meaning is inherent in a-tonal music, music in which movement becomes random, vagrant, and without any basis for resolution into an harmonic structure. We might note that the moment that manifestation of any kind takes place, randomness disappears, since organic expression is impossible except within the concept of organized relationship. When any organism is shattered or dissolved, "death" ensues, and the component parts return to random activity.

These are precisely the qualities which characterise a-tonality. Randomness is sought as a virtue. In a-tonal writing, intimation of harmonic structure or of impending resolution is deliberately avoided. A-tonality is the "Brownian movement" (physics) in music and might be compared to the completely random movements of undifferentiated primordial substance. A-tonality is, in philosophic terms, a musical counterpart of nihilism, of the shattering of forms, of the denial of existence. It is devolution, "de-composition", an attempt to return to an unmanifest state.



Man is a highly evolved organism, the most evolved as far as terrestrial experience is concerned. His existence depends on the most intricate and subtle harmonious relationship between his parts. It may be interesting to speculate on the a-tonal nature of "outer darkness" and the wholly unrelated movements of substance not subject to the organizing forces of evolution. But such speculation has little in common with human experience which expresses itself in highly evolved and interrelated entities, and with kinship to nature. The nihilism of a-tonality may find logical appeal to the spirit that seeks escape — that seeks through annihilation release from the strain and anxiety, the responsibility and reward of human experience. He who has a yearning for the "Mother" and who rebels against the tasks of the Son who will become Father, might well seek refuge in a-tonality.

Nihilism is finding expression in the other arts as an escape from the tensions (very real to be sure) of our age of anxiety. And here it is in music. But a-tonality does not merely mirror the dissonances of our lives and civilization. It despairs of finding even ultimate resolution of them. It points the way to banishment from existence as solution. How curious that it should find credence among those in the musical world who appear to revere the magnificent musical structures in our heritage, structures that lift men to greater self-realization, to a sense of their eternal greatness and to renewed efforts to realize that promised mansion.

At any rate it would appear that one need not feel compelled to accept the specious plea that dislike is indicative that one is conditioned by tradition and since all values are relative, one can grow to "appreciate" a-tonality. One might indeed expand the argument to point out that it is possible that criteria and value in art may be a lot more "absolute" than it is now fashionable to assume in this era of "relativism." If, for instance, we consider as desirable in art that increasing subtlety and sensitiveness which characterises evolving organisms such as man, one can say that what is "good" and "bad" in music is demonstrable, although different for different groups. What is the frontier of consciousness and sensitivity for one group or individual will have been long since superseded in others and be buried deep in their racial history. Progress for one is regression for another. There are those for whom musical crudity and insensibility are new frontiers of consciousness and expanded awareness. But for many who deny their own very



real intimations much of current musical expression, both popular and experimental, can only be regarded as a very definite regression.

What is generally lumped under the heading "modern music" has made a very real contribution. It has given us the freedom to view music as a totality. It has enabled us to explore all the possibilities of the full palette of musical colors that we now hold. If followed through, this new freedom from tradition should enable us to re-evaluate dispassionately the whole structure of musical experience, probably incidentally in a manner not complimentary to much of present day experimentation. It is perhaps significant that the graduates of our musical schools, thoroughly trained in what the Masters did, are students of derived techniques: that is to say that they took a bit of Beethoven or Brahms and saw that he followed such-and-such a sequence of harmonic development. They know what patterns great music followed. Now they will write great music. But great music is not beholden to derived techniques, to the following of preconceived patterns. These are wholly incidental to the embodiment of musical ideas of consequence, and are the resultant, not the cause. What shall pigmys do with the tools of giants?

### *Evolutionary Development*

If a-tonality is not representative of evolution and a future for modern music, what is? Of course we may yet have more profound and sublime interpreters of human and Deific experience. Sibelius, acknowledged one of the three greatest symphonists, is our contemporary, and in his music may be found a completely impersonal presentation of creation from gaseous masses to galaxy. Sibelius is the true Magician, and can provide many deep insights into the nature of manifestation.

It might be possible to project some developments. We have passed from musical simplicity with its attendant purity characteristic say of Corelli, to extreme complexity and impressionism. We have seen some signs of a neo-classicism. We have a-tonality, which should logically have preceded the Gregorian Chants (but perhaps nihilism is inconceivable to the simple and naturalistic mind). A general trend might be drawn: simplicity to complexity. Will it now be followed by resolution back into simplicity of some new and more sensitive type? The thesis of involution, evolution and resolution back into the One would suggest it.



At any rate, let us hope that we shall soon tire of much of contemporary composition which mirrors only the mediocre and often seamy aspects of a civilization which has nearly lost its way in the preoccupations of materialism. Certainly greatness in all art is related to its *effect*. Certainly music which inspires, redeems, ennobles and reveals has a right to recognised precedence over that which serves lesser purposes.

The use of tonal patterns to achieve specific purposes is a possible development — the employment of the mantric power of reiterated intonations of particular pitch and timbre. Perhaps a true “music therapy” will soon be born, in place of the often pseudo-therapy of today in which treatment consists of selections chosen to stimulate or to calm, and often reflects only the sentimental memory patterns and penchants of the “patient”. What would be the effect of sustained chords at high volume related to the Soul’s keynote and personality harmonics? Would they assist in breaking up psychological encrustments and in the release of the human will to new activity?

“In the beginning was the Word and the Word was with God.”  
... Discoveries as to the effective power and intrinsic nature of musical sound as a counterpart of human evolution may not be far in the future.

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### *Thou, Creator*

How hast Thou clothed Thyself with beauty —  
Thou — Creator of all being,  
Essence, sustenance of life.  
Veil upon veil does not suffice  
To conceal Thy countenance.  
Morning and evening, as of the first day  
Reveal Thy presence.  
Thou encompasseth all things,  
Art the link that binds, the sword that cleaves,  
Thou art the heart that sings.

*Elsa M. Bayley*



## *Living Truth*

"Winged minds" were seeing the great principles and qualities as Beings breathing Their Light into our world and ensouling form with Their living Glory when—

The Persian poet and mystic, Jalalu D-Din Rumi, sang :

"What is all beauty in the world? The image,  
Like quivering boughs reflected in a stream,  
of that eternal Orchard which abides  
unwithered in the hearts of Perfect Men"—

WHEN the Indian poet and writer, Rabindranath Tagore, caught the words :

"Goodness is the miracle which turns the tumult of chaos into a dance of beauty"—

WHEN Saint Augustine reflected:

"What is that which shines through me, and strikes upon my heart without hurting it? And I shudder and kindle; shudder, in as much as I am unlike; kindle, in as much as I am like it. It is Wisdom, Wisdom's self which thus shines unto me"—

WHEN the Irish poet George Russell (A. E.), wrote:

"The breath of joy unceasingly  
Waves to and fro its folds starlit,  
And far beyond earth's misery  
I live and breathe the joy of it"—

WHEN Shelly, the lyrical 18th century poet, pondered:

"Gentleness, Virtue, Wisdom and Endurance —  
These are the seals of that most firm assurance  
Which bars the pit over Destruction's strength."

In the words of the Tibetan Teacher:

"Do you see more clearly the growing beauty of the Whole . . . Do you realise more deeply that beauty, goodness and wisdom are not qualities as their inadequate nomenclature would imply, but are great facts in manifestation? Do you grasp the truth that they are not descriptive of Deity but are the names of Lives of a potency and activity of which we can as yet know nothing?"



# *Atomic Energy*

" Cobden once said, ' All things shall yield to energy '.

Today we know two sources of inexhaustible energy; the atom and the soul.

The world is currently and fearfully aware of the energy of the atom.

The world is currently and doubtfully aware of the energy of the soul."

*Emery Ross*

*(President, Phelps-Stokes Fund, New York).*

" Knowledge is power; but the more men know about the atom, the more they need to know about themselves."

*Wayne A. R. Leys, Ph.D. Vice-President and Dean of  
Faculties, Roosevelt College, Chicago, Ill.*